e.t.s. journal

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the e.t.s. journal

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Contents

Professor William J. Wolf
Mrs. Drown As Alumni Secretary 3

Bendix Wendte
The New German Reformation 7

Professor Owen C. Thomas
What Shall We Do With The Apocrypha. . 14

Cornelius deWitt Hastie
Quickening The Offertory 20

Myron B. Bloy, Jr.
Current and Pertinent 26

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EDITORS' PAGE

This issue is slim. What significance can we find in this platitude? Surely this is one place in which the refectory conversation about the refectory is not applicable. What it would indicate is the pen-to-press existence which the Journal leads. Each issue materializes out of rarefied air, not out of a backlog of articles which the editors can peruse. We are required to solicit articles by means of gentle wrist-twisting. By the next deadline the editors are never certain whether the child liveth or not.

Where would we be, though, without our staunch contributors who have, for the seventh time, given us something to take to the printers? Our complaint lies not with them. We believe that this seventh issue is as excellent as any of the previous offspring.

But we still feel much as if we were folding that term paper into the professorial mailbox at 2 a.m. Feeling, in spite of our feelings, tells us that all victories after midnight's deadline are pyrrhic. As we walk back across the empty campus to our room we reflect. What must we do to gain literary salvation next time? How can we actualize all those potential Journal articles which seem to lie under everybody's skin at ETS? How much can we blame our little black "Coop" diaries which are crowded with future engagements?

Editorial challenges of this sort accomplish nothing. Also, publications are always fraught with the problem of obtaining articles. What then is our purpose in mentioning this? We hope to bring our problems to the wider fellowship of the ETS Alumni. We hope that part of their already heartening response to the Journal will be in article form (typewritten and about 1500 words in length!)

MRS. BROWN AS ALUMNI SECRETARY

By Professor William J. Wolf

Next year will mark the fiftieth anniversary of Mrs. Drown's coming into the E.T.S. community. We hear much talk today about the need of the School for an alumni secretary. In many respects Mrs. Drown has been doing just this work for many years. Her home is a center for returning graduates throughout the whole year. Her correspondence with our men, particularly those in distant missionary posts, keeps them informed about us. I have seen as many as fifteen letters arrive from alumni in one week before the period of her declining eyesight somewhat reduced this amazing flow.

Born August 12, 1872 she has jokingly described herself as "grew up on Beacon Hill, had a pew at Trinity Church and a lot at Mt. Auburn Cemetery-- and of such is the Kingdom of heaven." The great influence of her youth and still a power in her life was Phillips Brooks who prepared her for confirmation, ministered to her after the death of her father when she was only fifteen, and called constantly in the house on her invalided sister. Bishop Brent wrote the introduction to her collection of her sister's letters under the title: "The Letters of Alice Weston Smith."

It was her friendship with Phillips Brooks that led to her direct association with the School. Dr. Allen, collecting material for his classic life of Brooks, began to call at the Smith's house. In 1907 she and Dr. Allen were married and settled in Two Phillips Place. She describes Dr. Allen as "the teacher par excellence of the School." To an unparalleled knowledge of church

history he brought the gifts of interpretation in charming lectures and superb literary style. Her first impressions of life at the School were of a small student body constantly coming and going in the faculty houses. Remsen Ogilby and William Scarlett were the first students she came to know.

In June 1908 Dr. Allen died, followed only three days later by her sister. She met the challenge of these two tragedies by devoting herself to the students and to the teaching of Bible courses. She moved with her mother into Six Phillips Place. A lawyer with whom she was recently discussing some business asked: "What does the Episcopal Theological School mean to you?" Without a second's delay I heard her reply: "Everything. I have not had children. It has been and is my life." Many E.T.S. men thankfully recall her influence on them. Some she tutored in good English, some she saw through sickness of mind and body, some poured out their problems and sought her counsel. A student wife said recently: "You are the first old person I have ever really come to know."

For over ten years she taught a weekly Bible class to a group of twenty people at Mrs. Lyman's house in Boston. It was not unusual for her to be carrying on different courses at five churches during Lent. Henry Sylvester Nash tutored her in the Gospel of St. John and in the Pauline Epistles. She feels he was the "School's deepest thinker" and "a saint besides." She had a debate of long standing with her lifetime friend Ethel Moors as to the meaning of her mark of "capital" as compared with the latter's mark of "excellent" from Dr. Nash in an examination on Romans.

In 1913 she and Henry Sherrill were the only members of Dr. Drown's seminar on Frederick Maurice. Mrs. Allen and her teacher became engaged during the course and received as a wedding gift from Henry Sherrill a

picture of Maurice that hangs today in her house. Does this suggest an interesting topic for an article from the Presiding Bishop?

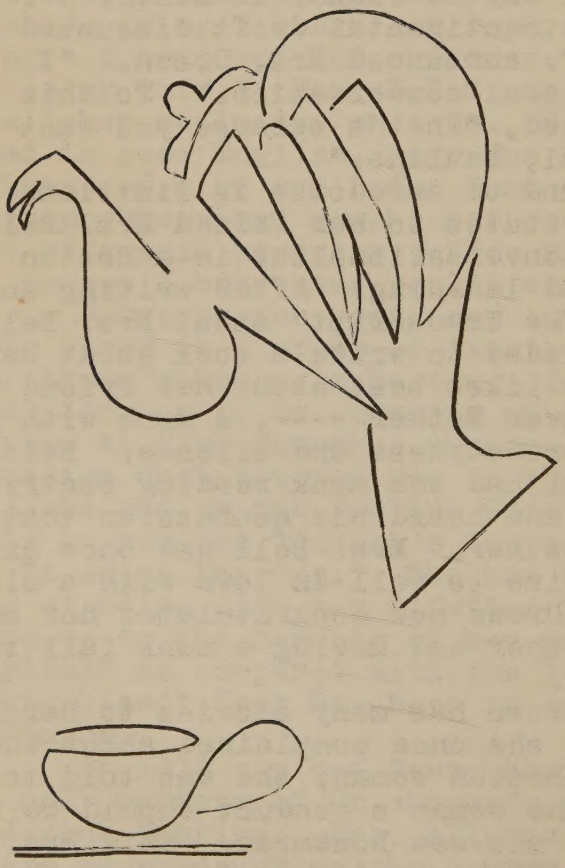
The Drowns made Twelve Phillips Place into what could only be described as a student center. During their trip to the Orient they visited our graduates in Japan and China. Mrs. Drown taught English literature at St. John's University, Shanghai and Shakespeare at Boone University, Wuchang.

One does not easily describe her reservoir of learning and her ability to discuss any subject. Only once have I seen her temporarily at a loss. Her friend Flora White was discussing the drift of continents in a spirited way at dinner in Heath. "I will not have continental drift discussed at my table," announced Mrs. Drown. "I insist on general conversation." To this her brother replied, "That's because you want to be the general, Paulina."

Her fund of anecdotes is limitless. Many she attributes to her friend Mrs. Bell, a brilliant conversationalist in a Boston that valued wit and learning. After writing an article in "The Transcript" about Mrs. Bell she was persuaded to write a book about her. The story she likes best about her friend was her winning over Father ----, a monk with a reputation for dourness and silence. Before long Mrs. Bell had the monk reading poetry aloud to her and heard his confession that he wanted to kiss her. Mrs. Bell had once expressed a desire to fall in love with a clergyman. Mrs. Drown now congratulated her on going one further and having a monk fall in love with her.

Mrs. Drown has many stories to her own credit. When she once complained about the actions of a Boston woman, she was told to remember that the woman's conduct should be excused because she was Bohemian. Said Mrs. Drown tartly, "Bohemia is not far from the frontiers of Vulgaria."

There is neither time nor place to sample further her wealth of anecdotes. Besides the afternoon is nearly over. It is time for tea at Mrs. Drown's where she has been entertaining E.T.S. nearly every weekday in term time for almost fifty years.



the New German Reformation

By Bendix Wendte

A single congregation represents the whole church. This statement is self-evident and yet it can be very irritating. There are times in the history of the church when the life of the single congregation seems to be stagnant. But under its surface something is going on which begins to change its whole life, yet which is perceptible only for those who are familiar with its life over long years of experience.

This situation might very likely be that of the German Protestant Church which combines Lutherans and Calvinistic Reformed. A foreigner attending a worship service on Sunday morning in order to make observations about the vitality of the German Church would probably come to wrong conclusions, because of the disappointing impression he would get. When on Sunday morning the church-bells loudly begin to toll through the silent and lonely streets of the cities and villages only a few people follow their invitation. When you enter one of the old stonebuilt churches often designated for a congregation of more than ten thousand, the old people occupy by far most of the pews. Of course, there are also young people, but their number is rather small and will drop even more when the minister of the neighbour-church is a better preacher.

But another fact is even more striking and disappointing - especially for an American visitor - that is the individualistic atmosphere which fails to produce a warm social contact as it is so often to be found in American churches. You will miss the usher who welcomes the people and leads

them to their pews, the minister standing at the exit and shaking hands, and the coffee-hour after the service where people meet and talk together. The minister can be sure that the people will listen attentively to his sermon and will most often discuss it on the way home. But you attend the service like any public meeting. You are not at home in your church and you do not feel personal contact with the people around you.

This quite critical statement will not lead to a simple generalization. In nearly every congregation people meet besides the service, in Bible-study groups, in charity work, in YPF and so forth. But all these activities, including service, do not concern more than 5 - 10 % of the congregation. The life of the congregation is quite divorced from the public-life and most of its members have not attended the church for years, perhaps do not even know the name of their minister.

How can this fact be explained that in Germany, the homeland of the Reformation, the participation in the life of the church has become so small? Where might the reason be found for the fact that in the case of the new election of a minister as a rule no more than 20% of the members come for voting. The Protestant Church in Germany is called the people's church because 45% of all non-Catholics belong to it. However, it has changed to become a "pastor's church" in which the life of a congregation depends almost entirely on the activity of the single pastor. The people respect the church and pay their church taxes as a contribution to a necessary institution for special family events, for the care of the children, and for the sick and old people. For their own daily life, however, they do not think that the church has something to offer. There are many different reasons explaining the peoples prejudice; three of them shall be mentioned here.

I. The Lack of Democratic Life

In this point the church suffers particularly under the burden of an inheritance which already had its origin in the time of the Reformation. It is one of the greatest ironies of the Lutheran Church that its foundation is based on Luther's proclamation of the common priesthood of all believers and of their community as an independent self-supporting congregation. However, about twenty years later its structure began to change to that of a state-church, directed by the Prince or his cabinet. Luther's idea of transferring temporarily the supervision of the Protestant Church to the Christian Princes until able ministers could be found to be ordained to bishops, proved to be a fatal mistake. The Princes, anxious to keep the control over the church, succeeded in so-doing so that the church was for centuries dependent on the state and without a democratic constitution until the end of the German monarchy in 1918. In the life-and-death struggle against Hitler's intention to regain complete control over the church and distort it to an instrument of his ideology the German Church could only survive by keeping strictly to the principle that a Christian has to obey God more than man. Under the pressure of Nazi persecution the church regained its independence from any worldly power.

II. The Split Between Church and Laboring Men

The Protestant Church of the last century was not only under state control but also deeply afflicted with the life of the loyalistic social class of the bourgeoisie and became therefore "nolens volens" - a defender of its liberalistic ideas. It was no wonder then, that the church failed to understand and to respond to the great needs of

the newly-arisen class of the laborers during the beginning of the industrial revolution. The prophetic voice of Lutheran ministers like that of E. Wichert, the initiator for the foundation of the "Innere Mission," was mostly unheeded. This was one of the main reasons that the laboring men, disappointed with the passivism of the church sought real understanding and help in the revolutionary ideas of men like Karl Marx and Friedrich Engels. Marx's assertion "religion is opium for the people" became therefore a convincing principle in the minds of the laborers. The church has no right to blame them for their decision. It was not until the time of Hitler's regime when Socialists and pastors encountered each other in concentration camps that they realized the vital reality of a church in the same struggle against despotism and inhumanity. By the resistance of the Confessional Church during this time, the church had won back respect in the eyes of the people. Yet still most of the laboring men think that the church and its message stand outside of their actual life.

III. The Lack of Contact Between the Minister and his Congregation

Germany, as one of the most densely-populated countries of the world, represents through this fact a serious new problem for the church. Since 1945 more than ten million refugees from the Iron Curtain countries have come to West Germany and still 500 refugees a day arrive in Berlin seeking a new home. This helps to explain the fact that over the years the congregation has grown far too large, supported by one minister, who today has to care for from three to seven thousand people. This means for the over-worked ministers the impossibility of personal contact with most of the members of his congregation. In addition the congregation today is composed not only of natives

and refugees but also a mixture of people from different social levels. This complicates the task of a minister in addressing the people and trying to cooperate with them.

In this lack of contact of the Protestant Church with the people caused by certain historical developments as well as by special present conditions the church has to search for quite new methods for proclaiming its message to all the people. When the single congregation has proved itself to be too small a place for this purpose, a new and broader platform has to be found in order to encounter those who are estranged from its life.

The greatest and probably most far-reaching change in this matter was accomplished by the introduction of the annual Lutheran Church-Day (Kirchentag) after the Second World War. The Church-Day is a type of conference which includes services, performances of modern Christian arts in music, theatre, and movies. Thousands of Christians attend this four to five-day conference in one of the big German cities. It was not only that the external narrow frame of the local congregation was broken when thousands gathered together in mess and factory halls, and in open-air meetings. It was also the external boundary that was overcome when expert theologians as well as distinguished people of public life met in six different general discussion meetings. They gave to the church an account of its present situation in a world of social and political conflicts. After the introduction of the discussion leader and his analysis of one of the areas (for the coming Church-Day the topics are: the Church and the Congregation; Family and Education; the People and Politics; Labor and Economy; the Urban and the Suburban areas) everybody was invited to make his contribution in order to find for himself a way to solve the burning questions of his

daily life. The response to this new form of Christian proclamation was far stronger than expected and justified this new method completely. For instance more than 50,000 from West and East Germany attended the last Church-Day at Leipzig and in the final great open-air meeting nearly 500,000 people took part. It was this Church-Day which had as its motto, "We are all brothers" - that was of an inestimable help in bridging the deep split between East and West Germany. With the conferences beginning the picture of the city Leipzig, a stronghold of Communism, was changed at once. Church and symbols of the Church-Day bordered the streets instead of Communistic ones. Hymn-singing groups crowded the public places and great halls where Communistic mass-meetings had taken place just a few days before. And during the final meeting the city was nearly deserted. The Christians of the Soviet-Zone had regained the confidence that Communism could no longer be a definite threat for their lives.

Another institution for overcoming the cleavage between Church and people was the newly-established Evangelical Academy. More than ten exist today directed by excellent trained pastors who invite the people for a week-end congress in which special problems of our daily life are seriously discussed. These well-attended, and from most newspapers highly-regarded, conferences serve as an excellent platform on which prominent people of different social and political backgrounds learn to encounter and to understand each other. These academies serve as a bridge over which people may come to each other in the meetings of employers and employees, of Socialists and Christian Democrats, of government and Church. By thorough and objective study of the reasons of their misconduct and by the appeal to God's reconciliation, these conferences give the participants - Christian and non-Christian - a new dimension

for understanding each other and a new way on which they might go together.

Since the end of the last century the German Protestant Church has steadily increased its charity-work in establishing homes for sick and aged people and also for homeless youth. The end of the last world war created tremendous social needs to an extent never experienced before. The charity-work of the church therefore had not only to be intensified but also to be transferred into a new direction. The German Evangelical Relief-work, strongly supported by the help of all the Protestant Churches of the world, turned its attention to the millions of refugees, to the homeless youth from the Soviet Zone, to the immigrants and to the prisoners of war. Of course the needs are still today far greater than can be met by the work of this institution, yet the church has given a vital example of the creative force of Christian love.

The Protestant Church in Germany today does not claim to have really over-bridged the deep gap between church and people. It is only the beginning of a new way the church has found and on which it must now go on steadily. Yet it has rediscovered a truth which was long forgotten and which proves now to be the only solution for its situation: When the people no longer come to the church, then it is high time for the church to come to the people!

What Shall We Do With The Apocrypha

By Professor Owen C. Thomas

Fourteen per cent of the selections for the first lesson on Sunday mornings in our present lectionary are taken from the books of the Apocrypha, and we read these lessons in the same way that we read lessons from the Old Testament, that is, as though they were canonical Scripture. And yet Article 6 states that the Church "doth not apply them to establish doctrine." The establishment or "proof" of doctrine is what the Articles mean by canonicity. Article 6 states, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith." According to Article 8 the Creeds are to be received and believed "for they may be proved by most certain warrants of Scripture." According to Article 20 the Church has authority in controversies of faith, "and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written." Clearly what the Articles mean by canonicity is authority in the establishment of doctrine, and the Articles just as clearly exclude the Apocrypha from such a status. It is true that Article 6 states that the Church reads the Apocrypha "for example of life and instruction in manners," but the Church reads many other things outside the canon for these purposes most of which are much better suited.

So we are confronted by a contradiction in the practice of our Church. We use the Apocrypha as though it were canonical (and I will continue to refer to the Apocrypha ungrammatically as a corporate unity), and yet our main doctrinal formulary after the creeds states explicitly that it is not

canonical. As Professor Dentan puts it,

> On the one hand, (the Episcopal Church) agrees with Protestantism in general that the apocryphal books do not have canonical authority; they are not to be used as a court of final appeal in essential matters of faith or morals. On the other hand, the Anglican Communion emphatically maintains that the Apocrypha is part of the Bible and is to be read with respect by her members .. Although the books of the Apocrypha are obviously to be regarded as on a somewhat lower plane than the books of the canonical Scriptures, yet the Church rates them higher than any books outside the Bible, as is shown by the fact that they alone may be read in her public worship. (The Apocrypha, Bridge of the Testaments, p. 20)

Such a semi- or deutero-canonical position is highly questionable. Certainly there can be no semi-authoritative status in regard to the establishment or "proof" of doctrine; the Apocrypha is either a part of the corpus which is the criterion for determining doctrine, or it is not.

The suggestion that it can be used in the determination of ethical principles makes an untenable separation between theology and ethics. As Paul Tillich puts it, ethics is not a special section of systematic theology but an omnipresent element in every theological statement. If the Apocrypha is not used to determine the theology or doctrine then it can exert no influence in the determination of ethical principles. If, however, Article 6 is understood to mean the imaginative and suggestive elaboration of ethical principles already given, then there is nothing to distinguish the Apocrypha from a great deal of ecclesiastical literature. Why then should it be selected for reading in Church.

This contradiction raises many further questions. Is the Apocrypha in the canon or not? If not, should it be in? How shall we judge the question? What do we mean by canonicity? If the Apocrypha is not in the canon and we decide that it should be in, what can be done about it? Is the canon still open?

First, let us examine the facts as to our use of the Apocrypha according to our present (1944) lectionary. About 10% of all the first lesson selections in the whole lectionary are from the Apocrypha. These selections are not very evenly spread through the Apocrypha, however. There are no selections at all from 8 of the 14 books of the Apocrypha, and no Sunday morning selections from 10 of the 14 books. The selections are heavily weighted on the Wisdom literature side of the Apocrypha to the almost complete exclusion of the historical literature and other types of theological literature. 79% of all the selections and 79% of the Sunday morning selections are from the Wisdom of Solomon and Ecclesiasticus.

This picture of the use of the Apocrypha represents a gradual return toward the use of the English Reformation. The old (1928) lectionary used the Apocrypha somewhat less than our present one.

Following a system which had been developed by the end of the 7th century the lectionaries of the first two Prayer Books directed that about half of the Apocrypha should be read daily in course during October and November without attention to Sundays. This excluded 1 and 2 Maccabees, 1 and 2 Esdras, and the Prayer of Manasseh. Although the extent of this reading was gradually cut down to about one-third of the original amount this pattern remained the basis of all Anglican lectionaries until the revisions of modern times.

One of the factors which should weigh

heavily in our decision as to whether the Apocrypha should be in the canon is the history of the church's attitude toward it. The Apocrypha may be defined very roughly as the books which were in the Greek Old Testament but not in the Hebrew canon. Presumably these books were either unknown or at least not considered canonical by the disciples of Jesus and by the first Christians. This is based on the hypothesis that the disciples and the first Christians could not read Greek easily and therefore used the Hebrew O.T. rather than the LXX. I venture this hypothesis in spite of the recent advertisements of the new Falcon's Wing Press English edition of the Apocrypha which state, "The N.T. clearly shows Christ and the Apostles.. used the text of the LXX as the authorized O.T." Very soon, however, Christians were added to the primitive church who had been Greek speaking and reading Jews whose canon was the LXX. This change of canon in the primitive church really amounted to an important transition, but there seems to be no historical record of any reverberations of this transition.

Although there was considerable disagreement as to the limits of the Greek O.T. canon, the church fathers generally affirmed it as their canon and quoted from the apocryphal books in the same way as from the books of the Hebrew canon. The Muratorian fragment of 200 A.D., the earliest list of N.T. books that we possess, includes the Wisdom of Solomon as part of the N.T. There was general agreement in the church as to the authority and canonicity of the Apocrypha down until the time of St. Jerome at the end of the 4th century. Jerome noted the difference between the Hebrew and Greek canons and viewed this difference, that is, the Apocrypha, as dubious and secondary. The Roman Church, however, did not take his advice, and at the Council of Trent reaffirmed the canonicity of the

Apocrypha, with the exception of 2 Esdras and the Prayer of Manasseh.

Luther adopted Jerome's view of the Apocrypha, separated the Apocryphal books out from among the other O.T. books, set them in a separate section, and declared them extra-canonical. He said they were useful and good to read but not Scripture. The Westminster Confession held that the Apocrypha was not to be otherwise used than other human writings. The English Bibles had the Apocrypha separated from the O.T., the editors thus following the example of Luther. Puritan pressure led to the omission of the Apocrypha from English Bibles beginning in 1599 and culminating in the decision of the British and American Bible societies in 1827 to stop publishing the Apocrypha. This survey indicates that the Apocrypha was generally considered to have canonical authority from almost the very beginning of the church through the 15th century, that is, through 3/4 of church history.

What is the basic principle of canonicity? In the past the term "inspiration" has usually been put forward as the distinguishing mark of canonicity. The books in the canon are "inspired," and the books outside are not, although there are "degrees of inspiration" in the Bible. Examination of the Bible and especially the N.T., however, indicates that this is misleading.

Rather, the basis of canonicity is that the Biblical books are the primary and original record of the events in the history of Israel and the interpretation of these events as acts of God culminating in the coming of Jesus and the foundation of the New Israel. On this basis the Apocrypha would seem to be canonical. It is the primary and original record of the events in the history of Israel in the intertestamental period and the interpretation of these events as the providential activity of God in preparation for the final culmination of his purposes.

Some of the apocryphal books do not fall as clearly under this criterion as others, but the same is true of the O.T. This amounts to the recognition that the canon has a core and a fringe, an insight which the church has acted on in every age even if it has not formulated it consciously and clearly.

So it would seem that on the basis of the fifteen century consensus of the church and the agreement of the major part of the Apocrypha with the principles of canonicity suggested above that the Apocrypha should be explicitly included in the canon as it is in practice but not in theory in our church.

But is the canon still open? Would it be possible under any circumstances for the Anglican Communion officially to reinstate the Apocrypha in the canon? Some would say that the canon was officially closed by the church in the 4th century and is thus unalterable. However, unless we affirm the infallibility of tradition or ecclesiastical pronouncements, we must say that even the church's determination of the limits of the canon in the 4th century was subject to error and thus to correction if necessary by later generations of the church. As Brunner points out, the church of the 4th century was not infallible since it laid the foundation for the theory of the infallible papacy and the sacrifice of the mass. So, in theory, the canon is still open, and the decision of the church must be re-examined, tested, and if necessary, revised in every age. Because of the divisions of the church, any revision of the N.T. or O.T. canon is inconceivable. But in the case of the Apocrypha, since the church is not in agreement, there may be a practical possibility of revision.

I believe that we are at the beginning of a period of greatly renewed interest in the Apocrypha, and it is important that the Episcopal Church should know where it stands. It is clear that we should provide for the study of the Apocrypha at E.T.S.

Quickening the Offertory

By Cornelius deWitt Hastie

What possible difference can it make to have Episcopalians return to an ancient practice of coming forward with their gifts at the offertory in Holy Communion? What, not have ushers collect money from the laity in their seats? An acolyte not hand the wine, water and packaged wafers to the celebrant priest? Nor the ushers in procession bring forward the alms?

Isn't the reception of our Lord into our lives through bread and wine as His Body and Blood the sole significant thing, together with our recalling of His sacrificial death in the prayer for the setting apart of wine and wafers to God's sacramental use? What difference does it make how the gifts get to the priest? How impractical it would be to try to change our system which works so adequately! And how could one expect the congregation to want to replace the familiar pattern by the confusion of bringing their own elements, perhaps spilling them, and milling toward the altar in the middle of the service! All the waiting and standing around for the administration of the sacrament, especially in our larger churches, after the long, long period of kneeling through all the prayers is bad enough as it is. Anything more would be just too much!

Against these arguments I can only suggest that what is needed by this out-of-relation commercial world of ours is the possibility of personal-corporate worship which relates our labor and materials to our life and God, in real actions which make real both God's gift of himself to us in communion and also our gift of ourselves to God in congregational offertory action.

Aesthetically we can see that the quickening of the offertory rebalances the Eucharistic drama of God, mankind and the God-man, by putting again front-stage the act of mankind's offering himself to God. Theologically we proclaim that "it is in giving that we receive," that we as the Body of Christ must, in identification with our Head, give up ourselves to God in order to receive Christ and become His Body. Sacramentally we feel the helpfulness of symbolic and material expression (including our money and produce) in addition to our offering of prayer for incorporating ourselves for hallowing, transformation and return in new life in the total action of Holy Communion. All this is to say that the offertory action is important only in the context of and in preparation for the communion action of receiving from God.

Sociologically we observe the need for people to gain a renewed sense of their value as individuals in community by acting together. Psychologically we are aware of the necessity for action as well as words and thoughts if worship is to express and involve the whole being, the whole human spirit. Economically people value that which costs them something, the price here being their effort in active participation beyond mere pew-sitting; we can also hope that people would regard their monetary offering much more centrally if the church wouldn't take their money unless they brought it forward, and themselves with it.

And lastly, historically we know that Jesus gave permanent new meaning to the holy fellowship meal of his followers by impressing himself - his body and life blood, his death for them - into the bread and wine of the meal. We know that most of the accounts of Jesus' resurrection appearances to groups of his disciples imply their being at table. Moreover, we know that for centuries the life of the historic church was centered in the

weekly celebration of Easter by the messianic-banquet meal of thanksgiving. The bishop was high-priest in his parish church, but each layman in his offering brought the sacrifice of himself, of which he himself was the priest. So important was this emphasis on the necessity for everyone to take his part in the Christian work of eucharistic worship by self-giving, that severe disciplinary penalty was expressed not as being "excommunicated" but rather as being "forbidden to offer," regardless of one's order.

The focus and center of Christian life continues to be the gathering of the church for its great corporate act of worship -- occasionally at special times, but always regularly once a week on the first or eighth day, the Day of Resurrection. This corporate worship in the center of our life - historically the eucharistic liturgy - gives us strength for the week, sets our standards, judges our every action, nourishes and renews us with divine life.

Yet, granted the Holy Communion as the center of church life; assuming its recognition as such in the church in a non-magical, life-giving form as the regular common service; and even assuming its relative freedom from both priestly domination and mere individual mysticism-- granted all this, how <u>can</u> we again get the congregation to participate actively as priests in the oblation?

Involved in the redevelopment of the congregational offertory procession there are three practical problems: the offertory problem, the processional problem, and the congregational problem.

Many questions face us concerning the offertory: Should everyone bring forward bread and wine each Sunday, or will people take turns, representing one another? Will they bring elements from home, rather than using the parish administration supply, and if so, will they make their own bread even if

they don't bring homemade wine? If all did bring the elements each Sunday, in true early church fashion, what would they do with them until the offertory, and how would everything decently be consumed? Will women offer equally with men? Will everyone bring forward his monetary, even including those who are not confirmed (and hence not going to receive)? Can or should other gifts be included in the offertory besides oblation and church alms, such as Community Chest and CARE contributions or even applications -- not more often than bimonthly -- to give blood to the Red Cross or hospitals?

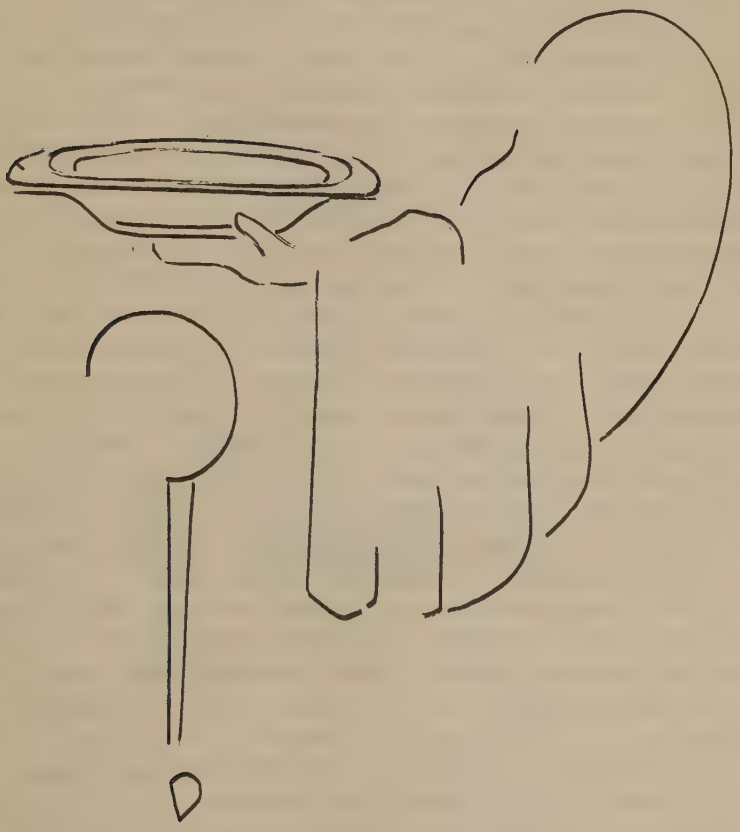
While certain aspects of ceremonial must be left to each church to wrestle with, some answers can be given. Home-baked or store bread would be much closer to our daily life than wafers. Having only a few people each week, certainly including both men and women, to provide and carry the food would simplify many problems, including especially the handling and consumption. Each communicant could put one piece of bread on the paten for himself before the representatives brought it forward. Everyone could be part of the procession as an alms bearer, whether of not all brought up elements each week. Alms as the expression of self-giving could definitely include all one's charitable offerings. In the early church, of course, unconfirmed adults were not allowed to offer or even to stay for the Eucharist after "antecommunion," but they were unbaptised; if baptised, adults and children alike could well help prepare for confirmation by self-giving in the offertory action through giving alms (though not the elements) as, in our sedentary way, we do even now.

The processional problem, already partially solved in terms of what everyone would be bringing up to the altar table, is not too difficult. If, of course, a very small congregation were all seated around a table,

there would be no need for either offertory or communion procession, but only for proper action and understanding in one's giving and self-giving in alms and oblation. But assuming the usual separation of the congregation from the table, the procession is needed to close the gap. First of all, the present rubrics in the Order for Holy Communion are not prohibitive. They provide that deacons among others may receive the people's offering and give them to the priest, not specifying where the collection is to take place. If there be no deacon, the priest can receive them as deacon. Secondly, each church can decide how much ceremonial setting it desires, in terms of crucifer, taperers, et al. Thirdly, a hymn is allowable by rubric, and may well be sung (music and processions going naturally together), if the people can manage both at once; many hymns are appropriate. In the fourth place, there is even some modern precedent in the offertory processions, mainly of children, at Thanksgiving and Christmastide. Finally, an offertory procession is no more of a problem than the communion procession of the people, and if a church is unmanageable for its communion procession already, things need to be changed; probably it is too large and needs to be made into several congregations of size appropriate for common life and worship.

The congregational problem is the problem of getting the people to understand and to agree to take part. Our world is so fast-changing and unsure that many people cling to the old familiar ways of church as the only stable form they know. But their real security is given by God. He is the perfect Form of all being, Whom we see imperfectly behind all our imperfect forms. Yet if people see God in worship through few and unvaried forms, they-like parents of an only child- may be loath to permit the change of growth, with its threat of leaving them behind, alone.

It is good then, before liturgical forms dear to people are greatly changed, for them to come to know and use varied forms of common prayer: litanies, family prayer, the offices of instruction, baptism within morning or evening prayer or the Eucharist, thanksgiving after childbirth, shortened morning prayer followed by Holy Communion, etc. Thus they may grow in discernment of God's sure, unchanging Form behind all liturgical forms.



CURRENT AND PERTINENT

By Myron B. Bloy, Jr.

St. Paul apparently thought that principalities and powers were formidable enough obstacles so that only the "love of God in Christ Jesus our Lord" (Romans 8:38-39) could overcome them. We may take these terms to stand for structures of power and meaning which usually carry pejorative connotations and which, in any event, impinge upon the freedom of the person and may radically control his destiny. To most Americans, with their naive assumption that the person is self-created and self-creating, talk of such structures is mere metaphysical nonsense: our buoyant philosophy of rugged individualism makes us blind to the reality of such structures, and this blindness is almost more dangerous than the structures themselves because you can't deal intelligently with what you can't see. I propose here to recommend two books which define in terms of sociology, history and theology, one of the great determining structures of our lives, namely, capitalism: the books are The Protestant Ethic and the Spirit of Capitalism, by Max Weber, and Religion and the Decline of Capitalism, by V. A. Demant. These books don't pretend to give answers as to how to deal with capitalism, but they do dispel some of our endemic blindness about its nature and thus make it possible for us to deal with it intelligently.

Weber, a sociologist and an historian, published his thesis in 1904-5. His proficiency in these two categories of learning enabled him to see (first) that capitalism was not just an economic system but an economic system that had become a way of life,

an ethos, and (secondly) that this was a radically different situation from that which obtained in the Middle Ages when economics was simply a subdivision of one's total life. Something more than just economic factors must, Weber reasoned, have been necessary to bring about the change from an organic and static social structure (in which economics was dealt with under the theological heading oi justitia and forms of incipient capitalism were simply labeled as avarice) to the present individualistic society (in which rationalistic avarice had become a rigorous moral obligation dominating the whole of life). What happened, according to Weber, to bring about this radical change was the Reformation and especially the doctrine of double predestination which became such a central part of the Calvinist movement. Men are either saved or damned from all eternity: neither priest, sacrament, Church, nor (actually) God Himself could change a man's fore-ordained condition of grace. This resulted in what Weber called "a feeling of unprecedented inner loneliness of the single individual." The society of the elect was an invisible Church and so one could never really trust the condition of his neighbor, nor, for that matter, of oneself; one could, however, attain some self-confidence by intense worldly activity and "by a systematic self-control which at every moment stands before the inexorable alternative, chosen or damned." We have here the elements which comprise the "spirit of capitalism." Weber summarizes thus: "The religious valuation of restless, continuous, systematic work in a worldly calling, as the highest means to asceticism, and at the same time the surest and most evident proof of rebirth and genuine faith, must have been the most powerful conceivable lever for the expansion of that attitude toward life which we have here called the spirit of capitalism."

Weber defined the touchstone for a whole

literature which followed, e.g. R. H. Tawney's Religion and the Rise of Capitalism and H.M. Robertson's The Rise of Economic Individualism; Demant's book, published in 1952, is one of the most recent of these. He argues that by the middle of the 19th century the central doctrine of capitalism, the free market, was beginning to disappear; from then on more and more controls were applied, in an ad hoc manner, in order to relieve the social disorganization and unfairness caused by the free market. Thus, capitalism is now practically extinct. What is rapidly taking its place is statism. Demant's explanation for this is that the free market in which contractual relationships were basic could only thrive on a solid undergirding of natural relationships, e.g., family, neighborhood, etc., but that what happened (it was bound to happen) was that the impersonal, contractual relationships demanded by capitalism began to destroy these natural community structures. Now we (almost unconsciously) look for these necessary community relationships in various forms of collectivism which eventually add up to devotion to the master-collectivism, the state. But these forms of collectivism (socialism, for example) are simply anodynes; they take away some of the pain of isolation, but they do not alter in the least the anarchic condition of society. Thus, capitalism and socialism are simply signs of successive stages of social disintegration. Our problem, as Demant sees it, is this: "Where planning now mostly takes the form of collectivizing an atomistic society already disorganized in the literal meaning of the word, a real leadership commensurate with the scale and depth of the problem would envisage the formidable task of re-creating a more natural community so well grounded in its biological and spiritual foundations, that it can use technique and exchange as enrichments without drying up the sources of social living."

These books can help us come to grips with one of the greatest principalities and powers of our time.